

THE SUNDAY SCHOOL.

International Lesson—April 6, '00.

LESSON I, Second Quarter—Luke 6:27-35.

Preview of the Second quarter.

The Sunday School times gives the following excellent preview of the Second quarter's lessons for the current year. The topic for the quarter is the same as the last, "Jesus the Savior of Men." The lessons vary widely in character, but may be grouped as "Life-Giving Words" and "Life-Giving Works." Under these heads, however, the lessons can not be arranged in consecutive order, but will stand thus:

JESUS THE SAVIOR OF MEN.

I. LIFE-GIVING WORDS.

Lesson I—Words on Love.

Lesson II—Words on Forgiveness.

Lesson III—Words on Prayer.

Lesson IV—Words on Covetousness.

Lesson V—Words on Trust.

II. LIFE-GIVING WORKS.

Lesson VI—Raising the Dead.

Lesson VII—Forgiving the Sinful.

Lesson VIII—Feeding the Hungry.

Lesson IX—Commissioning the Lord's Laborers.

The golden text of the quarter is most appropriately expressed in the following from John 14:6: "I am the Christ, the Savior of the world."

TITLE—Christ's Law of Love.

TOPIC—Words on Love, vs. 27-35.

1. How to Love, vs. 27-35.

2. Why to Love, vs. 36-38.

GOLDEN TEXT—As ye would that men should do to you, do ye also to them likewise.—Luke 6:31.

CENTRAL TRUTH—The law of love is the law of the kingdom of heaven.

LESSON CONNECTION.

Following the healing of the paralytic

Matthew was called as one of the twelve

disciples—a man despised by the Jews

on account of his employment—that of

receiving custom tribute for the Roman

government. He was known as a

publican, and in honor of his call he

gave a feast. Then followed the con-

troversies of our Lord on the observ-

ance of the Sabbath. In the meantime

the hostility of the Pharisees increased

to intense bitterness and Jesus was

compelled to withdraw from Caperna-

um. But he could not escape the

great multitude. They followed him

in crowds and gathered in the mountain

region to which he withdrew. He

taught in solitude, holding com-

munion with his Father, as he did on

the night spent in prayer. He

chose his twelve disciples, and then

coming with them to a level place he

presented the foundation of his

kingdom in that compact masterly

address known as the Sermon on the

Mount, of which the present lesson

forms a part.

The date of this sermon is given in

the early summer of A. D. 28.

The traditional site of the Mount of

Beatitudes is a small ridge on the west

shore of the lake, southwest of Caperna-

um.

The persons present were Jesus, his

disciples and a multitude of listeners.

LESSON SUGGESTIONS.

Whom to Love—Love your enemies.

It is a very easy matter to love one's

friends, but the Great Teacher will not

have us stop at this. This peerless law-

giver speaks with authority, with

heaven's authority, and lays down for

our guidance this peerless law. It may

be regarded as a most remarkable duty,

but the nearer we approach the divine

the less remarkable appears the obligation.

If we would be like our Great

Master, we must follow his teaching and

his own sublime example. We must do

good to those who hate us, we must

pray for them who despitefully use us.

Christ forgave his enemies as they

nailed him to the cross and while he

was writhing under the pain and tor-

ture these savages inflicted. Bless

them that curse you. The kingdom

that Jesus established is a blessing

amid the curses of the world. It is our

duty to overcome evil with good. To

return evil for good is devilish; to re-

turn evil for evil, or good for good is

human, but to return good for evil is

divine. We are to give to every one

that asketh, give to the needy; give to

all who solicit alms; refuse them not.

The righteous giveth and withholdeth

not. It is more blessed to give than to

receive.

How to Love—As ye would that men

should do to you, do ye also to them—

appropriately termed The Golden Rule.

Love as you would be loved. Love thy

neighbor as thyself. We ought to lay

down our lives for the brethren says

John. Man should claim nothing more

for himself than is due to others. There

is no virtue in returning love for love.

Even sinners love those that love them.

This is the natural, the common law

of love. This is sufficient for human

models. It is not sufficient for divine

models. The Christian law of love

springs from the principle that Christ

died for us while we were yet sinners.

The world's love springs in selfish

expectation—it lends that it may re-

ceive in return. The Christian's love must be

patterned after a different model.

That model we must shape our love. It

is a higher, grander model than that

furnished by any human agency.

Why to Love—Your reward shall be

great. A grand reward is assured for

the service rendered. Great is your

reward in heaven. It assures co-heirship

with God. Ye shall be the sons of the

Most High. Your father in Heaven is

perfect, ye therefore shall be perfect as

your Father is perfect. We are sons

of God, sons in inheritance. Give and

it shall be given unto you. With what

measure ye mete it shall be measured

unto you again. With what judg-

ment ye judge, ye shall be judged.

Condemn not, and ye shall not be con-

demned. If ye have no charity for

others ye can not expect charity. The

rule of every act and thought in our

lives should be that of divine love.

When God bestows his blessings, he

showers them in abundance, with a

munificent hand.

Christ's standard should be our

standard. He should be our model.

"Be ye merciful, even as your Father is

merciful."

Trumbull well says: "If you want to

be loved, love. If you fear you are not

loved, love. If you know you are not

loved, love. If you are loved, love.

The only sure way of winning love is

by loving, whether you win love or not."

LIFE ON THE STAGE.

An Actress Says It Is Uneventful and Full of Hard Work.

All the stage-struck girls throughout the length and breadth of this land fancy that an actress' life must be an ideal one, full of adulation, flattery, amusement, distraction. An actress was speaking of this to me. She is a woman who, by dint of arduous work, has climbed far up the ladder of fame.

"My life is very uneventful," she said; "it is full of hard and monotonous work. Excitement? Yes, at night, when I am before the public; but for the rest of the day, no. Suppose I give you one day's routine, and you can judge for yourself whether my life is one round of exhilaration and pleasure. At nine in the morning I ring for my bouillon. After I have finished I take a cold bath and then my breakfast. Unless I am due at the theater for a long, tedious rehearsal of four or five hours, I attend to my correspondence, sorting and answering various letters. After that is finished, and my household duties are looked after, I go for my constitutional walk of two or three hours.

"I eat no luncheon, and when I return from my exercise it is nearly time for my dinner, for I dine at 4:30. After this meal is over I have just a little time to rest before the real business of the twenty-four hours begins. I must be at the theater by 7:30 sharp. At midnight I am home again, and after supper I go to bed. Now, that is a fair sample of my life. Every hour has its duties. I have systematized my work and allotted my time so that there are very few idle moments."—St. Louis Republic.

BLENDING OF COLORS.

A Task That Is Subject to a Thousand Contingencies.

How often we see the effect of a dress made up of goods that are beautiful both in texture and color, utterly ruined by the lack of harmony in the blending of colors. It is almost impossible to form a rule for the proper combination of colors applicable to dress; for they are subject to a thousand contingencies, and we daily discover agreeable harmonies of tint where we least expected it, and excruciating discords produced by the juxtaposition of tones. The influence of some neighboring tint, the position of the colors combined, their relative stations, and the materials adopted for each, frequently tend to produce these effects.

The color of a single rosette often de-

troys the general tone and appearance

of the dress, and occasionally it may be

managed with such skill as to blend the

tints of two or more principal parts of

the costume, which, without some medi-

ator, would render each other obnoxious

to the eye of taste. It is quite certain

that the same color which imparts a

liveliness and brilliancy when used for

light embellishments, and in a small

quantity, becomes vulgar, showy and

disagreeable if adopted for the most ex-

tensive portion and leading tint of the

attire; and, on the other hand, the deli-

cate or neutral colors, which look well

when displayed over a considerable sur-

face, dwindle into insignificance if used

in small detached portions for minor

ornaments.—N. Y. Ledger.

ELEVATOR SICKNESS.

How It May Be Avoided During Rapid Ascent or Descent.

A great many people are unable to

ride on elevator cars on account of the

feeling that their hearts and souls are

being pulled out of them when the ma-

chine starts to drop. People with heart

affection are frequently forbidden by

their physicians to ride in the cars, and

it is disagreeable to thousands who ride,

in spite of it, to save time and legs in

the big buildings of the city.

A well-known lawyer, who has a very

level head at most times, admits that

his head feels empty when the elevator

starts down, but claims to have discov-

ered a very simple mechanical trick by

which he avoids the all-gone feeling.

He is willing to have it suggested to his

fellow mortals anonymously.

"I take a long breath," he said, "just

as I step on the elevator, and hold it

with a tight pressure. Then, just as

the elevator begins to sink, I let it out

exactly with the motion of the car. The

quicker the car starts the quicker and

harder I press out the air, and I don't

feel as if my soul had flown out; in fact,

I can avoid the least disagreeable sen-

sation."

Another gentleman who tried the ex-

periment vouched for the results in his

case. "Don't imagine that you have to

blow so that every body else in the car

can hear you," he said. "All you need

to do is to hold the breath tightly and

let it go noiselessly out the nose. I

think the sensation is due to the sudden

change of pressure of blood in the heart

and head, and the compression of air in

the breathing organs offsets that pres-

sure by reaction when the car starts."—

Philadelphia Inquirer.

Stylish Traveling Cloaks.

Most of the new traveling cloaks are

stylish, handsome garments. Others,

from their extreme delicacy of tint and

fabric, look as if designed merely for

novel show. Among the really useful

models exhibited lately were those of

reseda, dove-gray and marquis-brown

moiré, velvet-trimmed, with deep V-

yokes of the same. Another model,

made of very fine fawn-colored Bengal-

ine, had a princess back and fronts in

straight circular form; and still another,

with Newmarket back and Connemara

front, was made of pale chestnut-colored

alpaca. A sort of trellis pattern in

shades of brown silk formed a delicate

woven stripe down the fronts, on the

collar and sleeves and edges of the

monk's hood. This wrap, while stylish,

would certainly prove effective against

dust and cinders, and the color would

not show very quickly any clinging

marks of the same, as a thorough shaking

after a long journey would quickly

remove every particle which had ad-

hered to it.—N. Y. Evening Post.

A gentleman in Union County, Mo.,

who is too modest a man to have his

name mentioned in the newspapers,

was cured of rheumatism by Chamber-

lain's Pain Balm, after trying other

medicines and treatment for thirteen

years. For sale by A. R. Champney.

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